THE PACIFIC

A religious and family paper

1903

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My Times Are in Thy Hand.

"I TAKE my pilgrim staff anew,
Life's path, untrodden, to pursue,
Thy guiding eye, my Lord, I view;
My times are in thy hand.

Throughout the year, my heavenly Friend,
On thy blest guidance I depend;
From its commencement to its end,
My times are in thy hand."

Pacific Theological Seminary Berkeley, Calif.

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THE PACIFIC

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Beyond the Boycott.

Secretary Shaw tells this story about Professor Hyatt, the weather observer at St. Louis: ance of a business man. During Professor Hyatt has the appear- the recent street-car strike he was about to get on a car when a member of the strike committee stepped up to him and asked if he intended riding on the car. The weather man replied that such was his intention. The striker sought to persuade him not to ride, but the professor preferred riding to walking, and started to get on the car. "Well, if you ride on that car we will withdraw our patronage from you," said the striker. "I don't care whether you patronize me or not. I'm in the weather business," replied Professor Hyatt, as he hopped on the car.—Exchange.

THE PACIFIC

FIRST PURE, THEN PEACEABLE; WITHOUT PARTIALITY AND WITHOUT HYPOCRISY

Representative of the Congregational Churches of the Pacific Coast

W. W. FERRIER, Editor.

San Francisco, Cal. Thursday, January 1, 190

A New Year Message.

"Speak a shade more kindly than the year before,
Pray a little oftener, love a little more,
Cling a little closer to the Father's love:
Life below shall liker grow to the life above."

A Christmas gift of twenty-five dollars was received by The Pacific from "———and wife." The brother whose name belongs in this blank space, well-beloved for many years in California, passed last year from the earthly home to the heavenly, but the faithful companion, the wife, remains to carry on here yet the works of love which were theirs jointly all the years of their married life. How appropriate that the gift should be inscribed as coming from both the husband and the wife—from the one gone on before as well as from the one still here! United in every good work here, they are still united and will be united throughout the ages. We were reminded on receipt of this gift of the little girl immortalized by Wordsworth in the poem, "We Are Seven." When of her the poet had asked, "Sisters and brothers, little maid, how many may you be?" "Seven in all," she said. And then, when to the question, "Where are they?" the maid had answered that two at Conway dwelt, that two had gone to sea, and that two in the churchyard lay; and the poet had said:

"You run about my little maid,
Your limbs they are alive;
If two are in the churchyard laid,
Then ye are only five;

Again, in the words of the poet:

"Their graves are green; they may be seen,"
The little maid replied;
"Twelve steps or more from my mother's door,
And they are side by side.

"My stockings there I often knit,
My 'kerchief there I hem;
And there upon the ground I sit—
I sit and sing to them."

And yet again:

"How many are you, then?" said I
"If they two are in heaven?"
The little maiden did reply,
"O master, we are seven!"

Early on Christmas morning, just a little while before dawn, the different families in an Oakland church heard under their windows from familiar voices the Christmas carol, "Peace on Earth, Good Will to Men." The pastor and his wife were greeting their parishioners, thus in song, bearing to them that message with which, in word and in act, they are seeking daily to bless all with whom they come in contact. No one could hear those sweet strains sounding on the early morning air without having the mind go back at once to those Bethlehem days when shepherds keeping watch over their flocks at night heard the angelic message, "I bring you good tidings of great joy, which shall be for all people."

"It came upon the midnight clear,
That glorious song of old,
From angels bending near the earth,
To touch their harps of gold:
'Peace on earth, good-will to men,
From heaven's all-gracious king.'
The world in solemn stillness lay
To hear the angels sing.

"Still through the cloven skies they come,
With peaceful wings unfurled;
And still their heavenly music floats
O'er all the weary world;
Above its sad and lowly plains
They bend on hovering wing,
And ever o'er its Babel sounds
The blessed angels sing."

The people of San Francisco and vicinity are to be congratulated in that they are to have the opportunity of hearing next week on the lecture platform so distinguished an American as Booker T. Washington. It was Edward Everett Hale, we believe, who a year or so ago denominated him "The Greatest American." Certainly in achievement he takes very high rank. He has been a veritable Moses to his people—leading them gradually out of the bondage of ignorance and superstition. The Association of Collegiate Alumnae, which took the initiative in inviting Mr. Washington to San Francisco, has shown enterprise that is highly commendable. He will be honored by all people and classes during his stay with us. In addition to his lecture in Mechanics' Pavilion in the evening of January, the 8th, he will speak in the First Congregational

church of this city Sunday morning, January 11th, and in the evening in the First church of Oakland. In the afternoon of that day he will be with Zion church (African) in San Francisco.

The World's Need.

All persons who have the welfare of mankind at heart will welcome the coming of a time when the world's industrial affairs shall be so arranged that every one desiring work can secure it, and at a wage which will place them in better conditions in life than those in which many are now living. In our own land there has been for some time, and now is, such a condition of affairs that all willing hands and brains have found something to do. It may not have been at the most desirable wage; but it has been for one which has been sufficient to keep want from the door and generally to give a not insignificant amount of the comforts of life. But in some other lands the conditions have been, and now are, to a considerable degree unfavorable. Germany has had a hard road industrially; and in Great Britain, especially in the more populous places, there has been with the coming of the winter much suffering from cold and hunger. Mrs. F. Herbert Stead, writing from Browning Hall, says that hunger and cold are the dread portents overshadowing the working class in London today. "Men are wearily, hopelessly tramping from place to place, searching for work and finding none. One of the most pitiful sights to be seen these bitter mornings is outside public libraries or other places where the advertisement sheets of various papers are displayed. There, in the dim morning light, are crowds of gaunt, hungry-eyed men, pushing and jostling to get a glimpse of some promised job which may bring a little food and fire for wife and bairns. Every job advertised has its choice of hundreds, when only tens of workmen are required. Take one instance of this. A few days ago, a firm in the city advertised for twenty carmen. Before five o'clock on a bitter morning more than two hundred men were crowded at the door, struggling for the chance of work. And this is but one of innumerable similar occurrences in London this winter. In the skilled trades, out-of-work—pay given only under searching conditions—is being largely distributed. The building trades are very dull. Down the Thames shipbuilding is practically at a standstill. Not for many years has the boot and shoe trade been so quiet, and other trades have only the same tale to tell. At Woolrich Arsenal, the late war forced up production to an abnormal extent. Now, men are being discharged wholesale. Already 2,000 skilled artificers are standing idle, and before the winter ends some 5,000 more will go. In one week alone, in the Woolwich local paper, were 360 advertisements of furnished apartments and rooms for lodgers. If this is the State of things among mechanics, what must be the condition of the unskilled workman and the casual laborer? It is almost desperate. Waterside laborers, dockers, street sweepers, mineral water makers, tanners, carmen—one might multiply the list indefinitely, are all begging for work. In addition, there is a huge army of unemployed reservists home from the war."

Gratulate ourselves as we may over the advancement of the present age and over the bettered condition of mankind the world over, it is evident that things are yet very much out of joint and that we are only at the beginning of those ameliorations which will make it possible for men and women to live upon this earth as God wishes them to live.

We believe that there is more of the spirit of Christ in the world today than ever there was. Men are loving their fellows more than in the past—are seeking less the things of self and more the things of others. Slowly but surely it has been impressed upon the consciousness that selfishness doesn't pay; that it is the altruistic and not the selfish spirit which gives abundant life here and hereafter. Everywhere today throughout the civilized world men desire to see the common lot elevated; they would have every one furnished, not only with the bare necessaries of life, but with more of its comforts and luxuries. How shall the desire be realized? This is the problem. Shall we have socialism? Only a few as yet say, "Yes." To the large majority it is not yet evident that socialism would alter the situation for the better; generally, the belief is that it would be for the worse. But everywhere men are seeking light, and there is a disposition to walk in the right way whenever it shall be made known.

On bended knee at the beginning of this new year let the church of God ask for light, for divine guidance for the world in its upward climb. It is yet a sore and suffering world; much does it need the fuller coming of Him who stilled the storm on the Galilean lake, for the world is yet storm-tossed; much does it need that wisdom which is from above, that which is full of mercy and good fruits.

Has The Pacific any special message in this connection, at the beginning of this year 1903? Yes, it is found in the epistle by James: "Be ye also patient; stablish your hearts, for the coming of the Lord draweth nigh." We believe that in this twentieth century the world stands in a new age. In some way, we know not how, there will be speedy and wonderful changes. It is an age of great momentum; a decade now is worth a century of the olden time. This world is God's world; slowly throughout the ages has he been transforming it, conforming it unto himself. Now, the preparations denote speedier changes than in the past. Soon God is going to lift this old world many rounds nearer himself—nearer that righteousness which is in him. It may be through some of the hardest experiences which mankind has ever known; it may be in ways less thorny; but in some manner the uplift will come, and far more fully then will be realized the angel message, "Peace on earth, good will to men."

Notes.

At the meeting of the General Association of Congregational churches and ministers two papers on the subject, "The Puritan Church's Influence," were read. These were as to that influence in the East and in the West. Their publication in The Pacific was requested. We give them this week.

The little book of Bible questions and answers may be had by any of our readers who will remit nine cents for postage for fifty copies. It contains the Commandments, the Lord's Prayer, the Apostles' Creed, and a large number of questions and answers. It is excellent for distribution in Sunday-schools, being an admirable little catechism. The gentleman who generously furnishes them for free distribution wishes them to go wherever it will be seen to it that they have circulation where such a book is needed.

That as a unique installation service in the Chambers-Wylie Memorial church in Philadelphia on the 16th of December, at which the Rev. George H. Lee, formerly pastor of Taylor Congregational church of Seattle, gave the sermon. At that time his brother, the Rev. Dr. E. Trumbull Lee, was installed, and the charge to the pastor was by the Rev. L. E. Lee, another brother. These three brothers are now in the Presbyterian ministry; one in Philadelphia, the other two in Cincinnati. Until recently all had pastorates in Cincinnati. Dr. E. Trumbull Lee was pastor formerly of the First Presbyterian church of Portland.

We clip from a Chicago letter in The Herald and Presbyter of Cincinnati the following concerning Prof. R. R Lloyd: "Prof. Rhys R. Lloyd, formerly of the San Francisco Congregational Theological Seminary, has made Evanston his headquarters, whence he goes to conduct series of meetings for Bible study. He was in Indianapolis recently at the Memorial church. He has spent the last two weeks in meetings under the auspices of the Ministers' Association of that great industrial suburb of Chicago—Joliet—the city of the penitentiary, steel mills and drainage canal power. The meetings have been held in the Ottawa Street Methodist Church, and have been well attended, despite the work and festivity that have already made it apparent that Christmas is at hand. Prof. Lloyd is a thorough scholar, a natural conservative, although some of his interpretations of the New Testament have been startling to some. He insists that about one-half of the orthodoxy is heterodoxy when it is measured by the Bible itself. He really clears the atmosphere and separates truth from tradition. He does not tear down but builds most positively, emphasizing the inspiration of the Bible, and all of the evangelical truths therein. Wherever Prof. Lloyd goes the people will be stimulated to deeper and more reverent study of God's Word. He is just the man for places like Joliet, that have been burned over and wellnigh ruined for genu-evangelist is very much in disfavor in this whole re-evangelist is very much in disfavor in this whole regon. Such men as Prof. Lloyd prepare the way by the reverent exposition of God's Word for the evangelist a little later."

The San Francisco News Letter of December the 27th makes the statement that the daily papers reported that at the recent State Fruit Growers' Convention the vote was against a resolution favoring restricted Chinese immigration, while the fact was that there was a decisive vote in favor of the resolution. This statement may have been made by some of the daily papers, but in all that came to our notice the action of the convention was correctly reported. But this must be said: There are from time to time in the country press expressions showing a strong sentiment in favor of a modification of the Chinese exclusion law to which there is never any reference in the dailies. Because of this omission the people of the State are not aware of the sentiment against the existing exclusion law. Referring in a recent issue to the decisive action on the part of the Fruit Growers' Convention, The Pajaronian, a paper published in the Pajaro Valley says: "The past season showed great scarcity in orchard labor. Pajaro Valley had the least trouble on that point of any fruit district in this State. In several districts—notably where stone fruits were being cured—the lack of labor caused an almost total crop loss. While the sentiment of the convention was favorable to white labor the conditions of the business of fruit-growing require a certainty of plenty of labor to handle the fruit crop when ready for marketing—and the convention decided that relief was possible only through a restricted immigration of Chinese laborers for farm work. The Fruit Growers' Convention has made the Chinese question an issue of Pacific Coast interest, and this time it promises to be on an opposing alignment of cities and country, the trades organizations and fruit growers. There is no question but that California is more favorable to the yellow man than it was twenty years ago. The experience with the Japanese (the immigration of whom has not been restricted) has done much to create a favorable feeling for restricted Chinese immigration. What effect the decision of the fruit growers will have on Congress remains to be seen; but it is a fact that a contest on the Chinese question in California would show a surprisingly large vote for a modification of the exclusion act. This is a condition—it is not a theory; and it will have to be met fairly and squarely, and denunciation and fiery invective will not make the issue of less importance."

The Bystander.

The Bystander has again been urged to resume his occasional contributions to The Pacific. He acknowledges the grateful solicitations to resume which have come from many of his readers—solicitations which, in a way, atone for the criticsms which often find their way to his sanctum. The Bystander does not go out of his way in this department to cater to the tastes of his readers. He is always pleased when successful in suiting the palate of his customers, but he professes to do his own cooking in his own way. He does not always serve chicken, but he gives his real opinion about men and things as he sees them.

"The Other Wise Man."

Dr. Van Dyke writes with rare clearness and strength. If you doubt it, read his last book, "The Blue Flower." In his collection of sketches is one called "The Other Wise Man." It is the old story of King Arthur's court of the search for the Holy Grail. Lowell, in "The Vision of Sir Launfall," tells the same story substantially, though not as fully, as Tennyson, who makes Galahad successful in his quest. "The Other Wise Man" finds the Babe of Bethlehem, but not in the same manner, or in the same place that the three wise men found him. This fourth man had three precious stones to give to the Messiah, but in his long search, a search extending over a period of thirty

years, he met the poor, the needy, the distressed, so often that he gave them to such. He did not see the Babe in Bethlehem, but in humanity, and found his reward in this passage, "Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

How impossible it is to separate our relations with Christ from our treatment of humanity, our attitude to man is after all our true relation to God. A man's religion is tested by the way he treats others. Religion is expressed through natural human relations.

Enthusiasts have always overlooked the simple duty for the remarkable event. Remarkable events are often the sepulchers of ordinary duties. It is easier, yet more difficult, to search for the magic cup than to help a leper or lift a fallen woman. Most people would make a pillar rather than a pin, do public tasks than inconspicuous and commonplace duties. When Julia Ward Howe asked Chas. Summer to help a poor colored woman he declined, because he was busy emancipating a race.

This "other wise man" discovered the universality of Christ, who is not localized but continues with humanity. He is revealed wherever a man does his duty to his fellow-man. The people who have seen the Babe of Bethlehem on Christmas are they who helped some life and cheered some heart. We do not reach Bethlehem by a railroad train or on a camel's back, but by doing good "unto one of the least of these."

"The other wise man" in religion is he who translates the wonderful sentiment of the sacred past into living impulses of practical love today. He is free from tradition, and holds that worship is true living, and doing good is religion. The other wise man feels the reward of having given meat to the hungry, drink to the thirsty, protection to the stranger, clothes to the naked, and visited the imprisoned. He only finds the true Christ and finds his treasures acceptable to the King, who attains to the lofty standard set in the 25th chapter of Matthew.

General Booth.

He is still the head and heart of the Salvation Army. Too busy to grow feeble, time has succeeded only in whitening his hair. The fire is still in his eye, and eloquence flows through his broken voice like a stream rushes over the rocks. He is still a prophet to the people. There is perceptibly a shadow on him—the shadow of domestic differences which, if reconciled, would do more for his work than all his great speeches. It is a matter of regret that the work of General Booth has been hampered, and his life burdened by domestic troubles, which, no doubt, have two sides.

In the East.

From a private note by the pastor of Plymouth church, Brooklyn, the Bystander learns two things of interest. First, that the Rev. N. M. Waters of the First Congregational church, Binghamton, New York, has been called to the Tompkins Avenue church to succeed Dr. Meredith, and second, that Dr. Hillis is contemplating a visit to California in the summer. This last item will be of special interest to the many friends of Dr. Hillis on this Coast, who will give the successful pastor of Plymouth a hearty welcome. With General Booth among us now and Booker Washington in the near future, and President Roosevelt later on, we shall not be wanting for the light which streams from the stars. By the way, the meeting to be addressed by Washington in Mechanics' Pavilion promises to be a notable one—notable in attendance and doubtless in its far-reaching influence.

Acorns from Three Oaks.

Aloha.

God Bless the City Boys.

I have been having the unusual pleasure of a day—a Sabbath day—in San Francisco. Somehow my heart has gone out to the boys. I was a city boy—a New Yorker.

It seems impossible now that I was ever so fond of city streets. I played house ball against the side of a high brick block. I learned to skate on one skate in a frozen gutter. I even learned to strike out on two skates on the same narrow space, when we could roguishly let the Croten water run awhile at night and dam up a little stream two or three feet wide for two skates to try in the morning. I remember when swine ran at large in the respectable parts of the city, and I have teased them with the jetting hose, pretending to wash them. I can remember when the site of the Fifth Avenue hotel was a garden, and just beyond the Croten reservoir were ponds where the skating was fine and where my genial teacher, now the venerable Wilson Phraner, D.D.,taught me some of his grace and skill. Its a good thing to know about cold countries if one has a reserve of sense to fall back on California for later life. One's sorrow for cold when there's no coal in the bin is so much deeper and more intelligent than a native son's can be unless he has grown up on the high Sierras. I am moved to confess, also, that I was not cured of tobacco smoking by the fact of dreadful nausea from the half of a bad penny cigar. The penny was not counterfeit, but the cigar, like all cigars, was a bad thing for a boy. I write it down for the encouragement of mothers and sisters that their admonitions and wishes do count. There came a night of restlessness after over indulgence in the weed, a morning assertion of conscience and will, a fist in my pillow that I would quit and stay quit, and by God's blessing the thing was done—the bad habit broken. I had the habit, but had I kept on the habit—Habit! would have had me, as drink and tobacco have some of my friends in slavery. While I, thank God, years older than they, can run away from them on hunt or race and relish wholesome food with a delight their tanned tongues and charred throats know nothing of. San Francisco boys have been so pleasant and polite to me today. I've almost been pinching myself to see if I were the same boy who dug a cave with other boys on a vacant lot in New York and talked of being a pirate, a western adventurer. Well! here by the grace of God I am. And the clean-cut little fellows who have directed me about strange and tortuous streets have warmed my heart and set my pencil going. Especially one little ten-year-old Catholic boy, who gave me the clearest and most definite and satisfactory long direction anyone ever gave me in any city. Bless the little fellow. May he get to Father Kenna's Santa Clara College and learn to be as elegant and scholarly a gentleman as that patriotic divine. Aye, and direct eager souls to Heaven as clearly as he directed me to Noe street and Dr. Day's dear Olivet church. When lads like him drift up to my apricot trees, I'll not set my dogs on them. And I'll tell them where the Big Basin is and how to find Alma, Congress and Azull Springs. If they can read signs, the "Twenty-seven mile drive" is plain for them. Unless the young lady in the carriage claims all their attention. In that case I can help, too. God bless San Francisco boys! Everyone!

Once Again Endeavorers!

There's many a man getting past his best pushing

power, whom trusts, strikes and the intolerance of the whisky ring worry. He may not get inspiring preaching. He has not marked his Bible at the places where God promises this world's subjection to the glorious Christ. If that man would form the New Year habit of dropping into a wholesome Endeavorer society, such as I found at Olivet church, he would find a soul tonic which would not wear itself out and would steadily brace him. It was not larger than our little Saratoga society, but it was enlivened by some of the juniors. It was not exclusively of young people. They led it. They officered and managed it. But any young heart can get in. The company is worth the price. President Fuller told me when he came from Turkey the first time, that new uses of paint were the striking thing he noticed after ten years absence from America. After twenty years more he specially notices the alertness and briskness, the freedom and heartiness of young business women. They bring some of this into the C. E. society at Olivet church, and it was a good investment Deacon Smith, of the Pacific, made when he put money into that church enterprise. From the song service to the Mizpah benediction, it went on like Dr. Cuyler's Model Prayer Meeting—everybody helping with dignity, directness and delight. Last century was a good century to be born in. This is a great century to work in and go to Heaven in. It brightens heavenly hopes to read and hear and witness and sing about them as this alert society did and I carry their greetings home to the little foothill society—con amore. He won't crave false stimulants who accepts the grateful bracing of a live Endeavor society.

The Name Above Every Name.

There will be new confessions of that name at the sweet Olivet altar next Sabbath and at many altars among our churches. And again hungering and thirsting multitudes will taste earth's purest satisfaction with the simple memorials of His love at the sacramental feast. It is all sacred and seemly. But how tired we should be to talk about any man. We are venerating heroes, martyrs, presidents in America, and do ourselves, as well as those we venerate, honor. But this man was our Savior. He was more than man. He was God. Who can forgive sin but God only?

The Puritan Church's Part in the Religious Development of the East.

REV. S. R. YARROW

One of the results of the present eagerness of American scholars to study more profoundly their own history is that a new stimulus has been given to the study of the influence of Puritanism in the Old World and in the New.

This is surely a worthy study, for Macaulay has called the Puritans "the most remarkable body of men, perhaps, which the world has ever produced."

The Puritans of New England have left the visible imprint of their personality upon the character and institutions of our nation; and notwithstanding charges of fanaticism, narrow-mindedness and intolerance made against them, their influence is always in a large sense beneficent. We note their influence upon our church life, upon our civil code, while, as Lowell says: "The Puritan spirit sits by every fireside in the land."

Let us first consider some of the sources of the influence that the Puritans exerted upon the development of religious conditions in the United States, and then look at some examples of that influence.

The fact that one small portion of our country has had such an important and disproportionate influence on our national development is due, we believe, to two facts:

1. The Puritan spirit.
2. The unity of the Puritan colonies.

The Puritan spirit may have been iconoclastic, but it was pre-eminently constructive; it may have been narrow and intolerant, but it held the germ of freedom, the "egg of democracy."

This indomitable spirit is seen equally in the small and weak colony of Pilgrims or Separatists at Plymouth, and in the powerful Massachusetts colony of which it is said that "in the history of European emigration it never had a superior in wealth, station and capacity."

I. a. The Puritan spirit was first of all spiritual. Professor Green says that the whole history of English progress on its moral and spiritual side has been the history of the Puritans.

The Government as established by the Puritans is commonly called the most perfect example of a Theocracy the world has ever known with the single exception of the Israelitish state.

It might almost be said of them, as a people, they walked with God. Lowell says that "Puritanism was a wondrous and intimate experience of the soul, a flash into the very crypt and basis of man's nature."

Even so keen and incisive a critic as McMaster admits that "in no other section of the country had religion so firm a hold on the affections of the people. Nowhere else were they so truly devout." (McM. 31).

Contrary to popular opinion, the severity and intensity of the religion of the Puritans did not necessarily lead to skepticism and opposition. Joseph Buckminster, writing in 1809, to England, says, "Those very men who, in New York and Philadelphia would probably be unbelievers because they could not be Calvinists, are among us in Boston, radical Christians—the most constant supporters of public worship, the most intimate friends of the clergy and not a few of them professors of religion."

I b. The Puritan spirit emphasized morality "New England was the colony of conscience." Coming in simple duty—" says Horace Bushnell, "duty was their power—a divine fate in them." So superior indeed, were the morals of New England to those of Europe that it is said "there was a marked increase in health and longevity. The average durtion of life in New England, as compared with Europe, was doubled, and the human race was so vigorous that of all who were born into the world more than two in ten, full four in nineteen attained the age of seventy. Of those who lived beyond 90, the proportion, as compared with European tables of longevity was still more remarkable" (Greg. 305).

I. c. The spiritual ideals of the Puritans easily and naturally gave birth to a splendid enthusiasm for education. The Bible rationally interpreted was their law. Rejecting alike ancient creeds and dim traditions, they sought a new and modern interpretation. Thus, they became the pioneers in modern criticism, laying the foundation for that scientific spirit of enquiry which enables America to win such signal victories in peace and in war, because of the educational man behind the gun.

I. d. The Purian spirit was also political. This was early demonstrated by the compact signed by the Pilgrims in the cabin of the Mayflower; by the union between church and state, and the tenacity with which the Puritans clung to that union; by the intense inter-

est the early Puritans took in their own government, and by the prominent part they played in the Revolutionary struggle and the Civil War.

James A. Froude says that the significance of Puritans is not doctrinal, but ethical and political.

One speaks of "the New England mind as a combination of ideality , conscience, and practicality,the last dominating the others." And Horace Bushnell, in reference to a church covenant versus creed, says: "This, you know was the Puritan Fathers' method,—no creed, but a covenant."

Thus,the Puritan spirit as seen in these four aspects: spiritual, ethical, pedagogical, and political—has been actively employed in molding both the civil and religious development of our country because it had something positive and vital to give a newly developing community.

II. But one other important source of the influence of Puritanism in the East is the unity of the Puritan colonies. One hundred years after the Plymouth settlement "one corner of the great domain, New England, was thickly planted with homogeneous churches in mutual fellowship. In all other parts there was a wide diversity of organization. Professor Bacon says: The Massachusetts Theocracy fell with the revocation of the charter by James II. It had stood for fifty years, long enough to accomplish its end; for the church state and the state church did not cease to be until they had accomplished for New England what has never been accomplished elsewhere in America; the dividing of the settled regions into different parishes.

In New England there was always an organic unity we do not find elsewhere. The plantation system of Virginia, for instance, incoherent and disjuncted, leading to the impoverishment of the towns, contrasts with the confederation of churches in New England, knit together into a vital federation. Thus, the principles of New England, possessed of so much intrinsic value, gaining impetus by the power of unity, "spread at first to the neighboring States, then passed successively to newly developing communities until at length they imbued the whole nation."

James Russell Lowell says, "I am inclined to think that many of our national characteristics which are sometimes attributed to climate and sometimes to institutions are traceable to the influence of Puritan descent."

B. We shall now consider some examples of the Puritan churches' influence.

These churches have, in various ways, been conspicuous for their evangelical zeal. Their creed, it is said, may be summed up in these few words: "Faith in God, faith in man, faith in work." It was within the Puritan commonwealth that the first Protestant missionary movement originated, one of the Pilgrim Fathers being set apart to promote the conversion of the Indians. Soon after,John Eliot,apostle to the Indians gave up his ministry near Boston and for forty years gave his life to the Indians.

In 1674, there were 4,000 praying Indians in New England, and at one time eight Indian churches and, although, for various reasons, this good work did not continue, it indicates the evangelical zeal which has since sent out many a John Eliot and David Brainard to work among the Indians in the West, and the negroes in the South.

The Puritan churches were the leaders in the national organizations for the propagation of the gospel at home and abroad. The Missionary Society of Connecticut was formed in 1798 to Christianize heathen North America.

It was at the Puritan College of Williams that the memorable haystack meeting occurred, and at the Puritan Seminary, Andover, whither four of the little Williams circle had gone, that their infectious enthusiasm led to the formation of the American Board of Foreign Missions, and eventually led to the formation of five great Mission Boards, for Foreign Missions—Baptist, Congregational, Dutch and German Reformed, and Presbyterian. New interest in Christ's kingdom was aroused, among the churches, and the Puritan Churches took a leading part in the organization of the American Education Society in 1815; the American Sunday School Union,1824; American Tract Society 1825; the Seaman's Friend Society, 1826; and American Home Mission Society, 1826.

It was in New England that that wonderful revival was born which is called the Great Awakening. A movement which, beginning at Northampton, spread over New England and throughout the colonies in America, and reached as far as England and Scotland. Coming at a time of deadness, it renewed life of churches.

Professor Allen (Life of Ed. 134) tells us that the impulse of the Great Awakening was a theological conviction which first took shape in Jonathan Edwards' mind—a belief in the immediate action of the divine spirit upon the human soul.

Thus, the first instance of a great revival was born, not in old England but in New England—"the idea of revival being the gift of American to foreign Calvinism."

In the 20 years ending 1760, the number of New England churches had been increased by 150. Other churches outside of New England had made like progress.. The Presbyterian ministry was increased from 45 to over 100, and it is worthy of note that this increase was wholly on the new or New England side of Presbyterianism. The church itself having no place for revivalism as a principle of church life was so profoundly influenced that it swung clear of its own standard. The Baptists, fired with a new zeal,sent out missionaries, especially to the South where they gained a lasting pre-eminence in numbers. "Methodism altho' not planted in America till 25 years after (1766), also appears as indebted to the Great Awakening, chiefly for this leading characteristic of religious culture."

Th Puritan Churches also had a large share in the revivals occurring in the first decade of the nineteenth century, a revival period which, if not so marked as the Great Awakening, was not followed by a period of deep religious depression, such as followed the Great Awakening.

The name of Timothy Dwight,President of Yale,and grandson of Edwards, should be mentioned here. He wrought a wonderful change in Yale, and under his leadership it was transformed from a hot-bed of skepticism to a school of believers. Dr. Bacon says, "It may be doubted whether to any man of his generation it was given to exercise a wider or more beneficent influence over the American Church than that of President Dwight.

The liberality of the Puritan Churches must not be forgotten. Freely they have given their men and women, their young ministers and their money to build up the kingdom of our Lord in America. The first Presbyterian Church of New York City was built largely with Congregational gifts; the First Presbyte-

rian Church of New Orleans, also. The South is very greatly indebted to New England consecration and liberality. At the close of the Civil War, Congregationalism having no entangling alliances in the South, had a distinct advantage over other denominations into whose ranks discord and division had come, because of the slavery question. New England sent forth therefore, money and teachers. She founded institutions such as Hampton which have had an important part in educating the negro.

Bacon says that "Beyond any sect except the Moravians, Congregationalists have cherished that charity that seeketh not her own.

Among the events leading to the strong influence of the Puritan is the large number of emigrants from New England into New York and Ohio and into the far West. Bancroft claims that in 1834, one-third of the whole white population of the United States were descendants of New England.

Comparatively few of these emigrants were organized into Congregational Churches. Professor Ross affirms that over 2,000 churches which, in their origin and usages were Congregational became Presbyterian. The Congregational polity was not regarded as congenial to the newly developing West and the defection of Unitarian Churches in New England had a disheartening effect upon the planting of churches in newly developed States where there could be few restraining influences. Professor Moses Stuart, of Andover, said that in 1829, the directors of the American Education Society were accustomed to recommend all young men, who go from New England into the boundaries of the General Association of Presbyterian Churches, to unite with the Presbyterians and not to hold on to Congregationalism, and nearly one-half of the young men who have gone from Andover have become Presbyterian.

Dr. Dunning says, "Even New England Churches came to look with indifference, if not with suspicion on the Congregational Churches which struggled to maintain their existence in the West,and advised their members who emigrated to the newer sections, to become Presbyterians, and they freely poured out their gifts of money and missionaries to build up Presbyterianism with the advancing tide of emigration."

Dr. Kirk says, "As a Presbyterian minister, residing on the border of New England, I had unconsciously accepted the notion, prevalent in the church,that Presbyterians and Congregationalists were so essentially alike that as a matter of course, every New England minister taking a pastoral charge out of New England, would enter the Presbyterian Church.

We, to-day, perhaps, unduly lament the loss of so many Congregationalists, but it has been pointed out that the fact that so many were willing to forego their cherished usages and traditions of church order is one of the highest honors of the New England Church.

The Puritan Chuches of New England are commonly called the religious educators of the nation. As such their influence is fundamental and far-reaching.

The public school which, Lowell says assured the success of our Revolution, was born in New England. As early as 1635 Boston had a school; Hartford in 1637; while in 1634, that town voted to pay the tuition of any whose parents were unable. By 1650, the colonial legislatures of both Massachusetts and Connecticut had put upon their statute books a law providing that "all towns of fifty households should have a school, and all towns of one hundred households should have a grammar school preparing for the university." The reason being given "that men might have a better knowledge of the Word of God."

It is said that the Puritans were the first law-givers who saw clearly and enforced practically the fact that knowledge was not an alms, but a sacred debt which the commonwealth owed to each one of her children.

But the zeal of these pioneers on behalf of higher education is even more surprising; sixteen years after the Pilgrims left Leyden, the Massachusetts General Court voted 400 pounds to found Harvard, which for nearly sixty years was the sole Protestant College in America. The very mention of Harvard and Yale, Dartmouth and Williams, Bowdoin and Amherst, calls up a long list of graduates who stand in the very foremost rank among the men of our nation; and the thousands who have gone from these colleges ino the every State of the Union to take a leading part in the development of new territory, have exerted an influence no man can measure.

Oberlin was a direct product of the Puritan churches, and Princeton presided over by a long line of illustrious Yale graduates, including Dickenson, Burr, and Jonathan Edwards, is said to have been more New Englandish than New England.

Professor Walker has well said, "It should not be forgotten in any estimate of Puritan New England, that it had in itself a principle that ultimately worked the cure of its limitation of religious freedom. It believed profoundly in the authoritative character of the Word of God, but in the interpretation of that word, as Professor Fiske has pointed out, it employed no aid but reason, enlightened by whatever learning men could attain. In this regard it was beyond all other Christian countries of the age, rationalist.

In the field of literature as in education,the Puritans have been eminently conspicuous. Professor Bacon, at the close of a chapter on the "Theology and Literature of the Church in the United States," hastens to explain the reason for the great preponderance of Congregational names, and says that this is due to the fact that in the specialization of the various sects, the work of theological literature and science has been distinctively the lot of Congregationalists, and Presbyterians, and pre-eminently of the former."

Professor Moses Stuart, of Andover, is called the "father of exegetical science, no only for all America, but for all English speaking countries." His associate, Professor Edward Robinson, later of Union, created out of nothing the science of Biblical geography.

The Congregationalists were the leaders in religious journalism.

The monumental work of Dr. Dexter, "Congregationalism as seen in its Literature," shows how well Congregationalism has played its part in the making of books. The influence of Jonathan Edwards will never die.

Sir James Mackintosh says, "His power of subtle argument is unmatched, certainly unsurpassed among men." (F. 396). He was the first philosopher of note to appear in America, and stands as one of the greatest peachers in the history of the church. His "Narrative of Remarkable Conversions," is said to have exerted a strong influence on the mind of John Wesley before Wesley began his great work of revival.

Maurice, speaking of Edwards' "Treatise on the Will," calls it the foundation of the literature of independent America.

Jonathan Edwards will always be known as the

founder of that system of thought, a modified Calvinism known as the New England theology. This school, said to be the only distinctively American school, has continued, uninterruptedly, and has certainly exerted a very strong influence on the development of religious conditions in America.

In the hands of Bellamy, Samuel Hopkins, Jonathan Edwards, Jr., Nathaniel Emmons, N. W. Taylor, President Finney, President Dwight, and others, it has received many modifications, but in all essentials, it, represents a surprising continuity of thought.

The spread of the theological principles of Dr. N. W. Taylor, of New Haven, beyond the limits of New England had the important result of dividing the Presbyterian Church into old and new.

Professor Bacon says, "It is a prevailing trait of New England theology, born of the great revival, that it has constantly held before itself, not only the question, "What's truth?" but also, the question, "How shall it be preached? It has never ceased to be a revival theology.

American Christianity owes a great debt to Dr. Horace Bushnell. His "Christian Nurture" made an epoch in American Church history. He was a free lance, a fearless thinker. He soon became the object of bitter criticism, because it was thought that he was attacking the foundations of Calvinism. But the calm judgment of a great historian is that "Christian Nurture" exerted a powerful influence in lifting the American Church "out of the rut of mere individualism that had been wearing deeper and deeper from the days of the Great Awakening. "

Undoubtedly, America owes many of the vital elements of her democracy to the Pilgrims and in influencing so deeply our civil policy, the Pilgrims, indirectly, influenced our religious development.

It was in Connecticut that the first written Constitution of modern democracy was drawn up, and Thomas Hooker, one of the most eloquent of the Puritan leaders is called the father of modern democracy.

"Home, as we know it, is," according to Professor Green, "the product of Puritanism.' A new dignity was put upon man, the layman was raised to the same level as the priest, "the meanest slave felt himself ennobled as the child of God."

Woman, in Congregationalism, has always had a large share of liberty, for as the principle of Congregationalism obtains, a larger share of liberty is assured her.

The nurture and rights of children have been studied and a new interest in them created.

The Puritans are said to have had most humane laws. They burned the witches—thirty-two of them. But while New England burned thirty-two, Old England burned 30,000; France, 75,000, and Germany, 100,000.

In many of the records of New England, we see the roots of those customs of public recognition of God by the state which have survived to this day.

It is said that during the trying days of the Civil War, when the great heart of President Lincoln was well-nigh discouraged, Mr. Stanton, his Secretary of War, said, "Have you forgotten, President, that the churches of the North are praying for us?" And forthwith, the countenance of Lincoln brightened.

Mrs. Henry Ward Beecher tells us that one night a muffled figure knocked at the door and asked to see her husband. Far into the night the two men walked the floor, the prophet encouraging the ruler in his work of righteousness.

Thus, the great President came to the great Puritan, and so we, to-day, turn our faces back for inspiration and encouragement to the Pilgrims of Plymouth—men who, because they walked and worked with God have succeeded while others failed.

The Puritan Church's Part in the Religious Development of the West.

REV. O. W. LUCAS.

The "West" as a term applied to any portion of this country is somewhat migratory in character. By the early settlers of New England, it was applied to the then unbroken wilderness only a little removed from their homes about Massachusetts bay. They could stand in the back doors of their log cabins and see the wooded slopes of the great West.

About one hundred and fifty years later there was formed what was called "The Northwest Territory," embracing what is now Ohio, Indiana, Illinois, Michigan and Wisconsin. It was in this territory centering in Illinois, that a new era of Congregational development had its beginning. It was here that Congregationalism began to recover its denominational consciousness, and to openly assert the hitherto somewhat latent conviction, that Congregationalism has a world-wide mission in the work of man's redemption; and here began the movement to abrogate its suicidal policy of self-abnegation in favor of Presbyterianism.

Chicago is to-day, the headquarters of western Congregationalism, and "the West," we take to be that portion of our country embraced in Illinois and Wisconsin and the States and territories lying west and southwest of these.

The motive by which Congregationalists have been inspired to missionary work, has been evangelism, and not the propagation of church polity. The necessity of evangelizing the great West as rapidly as settlements were formed, appealed to them as absolute. The secretaries of the American Home Missionary Society, strongly emphasized this need in their appeals to the churches. They said, "Here is spread out before us an embryo world, and that world is to be peopled by a race of giants; but whether they will be giant angels, or giant demons, must depend on the beneficence of the eastern churches and the grace of God." They asked, "Where is safety?" And answered, "Nowhere but in those religious principles which the home missionary inculcates." For this work they sought men endued with the spirit and principles of apostolic Christianity.

This conception of the importance and character of the work to be done is prophetic of the Puritan Church's part in the religious development of the West. Under the inspiration of such considerations the churches of New England gave themselves to the work of evangelizing the West. But what the Puritan Church's part has been cannot be reckoned by the number of Congregational Churches and educational institutions under their fostering care. Their influence, as first felt in the religious development of the West, has fittingly been described as "A stream, having its rise in the Congregational Churches in New England, flowing westward, and emptying into the Presbyterian Church." Under the plan of union and co-operation in missionary effort entered into by Congregationalists and Presbyterians in 1801, and continued to 1860, the Congregational churches poured out their money and sent forth their young men and young women—their best blood for the evangelization

of the West and "the organizing of Presbyterian churches."

In 1814, Rev. Samuel J. Mills, whom Congregationalists to-day hold in sacred memory as one of the prime movers in the organization of the American Board, made a tour of the State of Illinois, and brought its needs and possibilities to the notice of the New England churches. A little later a dozen Congregational ministers were commissioned by the Connecticut Missionary Society, (a Congregational Society), to plant Presbyterian churches in the most important cities and towns of that State.

Rev. Geo. Huntington, in his "Outlines of Congregational History," says that "every church organized in Illinois by the missionaries of the American Home Missionary Society for twenty years, was Presbyterian, and that "the First Presbyterian Church of Chicago was formed of Congregational members exclusively."

Dr. Dunning, in his "Congregationalism in America," states that "Toward the end of this partnership of the American Home Missionary Society with the Presbyterians, it came to light that while two-thirds of the beneficiary churches were Presbyterians, two-thirds of the money was coming from Congregational sources."

After exploring Illinois, Rev. Samuel J. Mills crossed over into the then recently acquired territory of Louisiana, and preached the first Protestant sermon west of the "Father of Waters," at St. Louis, where, at that time, three-fourths and more of the people were Roman Catholics. Great obstacles were met by the early workers. At St. Louis, the American settlers were not allowed to have a house of worship, and in the Natchez country, it was made a crime by law to gather for public Protestant worship, and arrests were made for so doing.

The foundations of the First Presbyterian Church in St. Louis, Dr. Dunning says, belongs to Congregationalism, and this church was mother to the Second Presbyterian church and also to the Third, which finally became Congregational in name as well as in fact.

Rev. Salmon Giddings, under commission of the Connecticut Missionary Society organized this First Presbyterian church in St. Louis, with twelve members, of whom seven were Congregationalists. He gathered seventeen Presbyterian churches into two Presbyteries, and of the pastors of these seventeen churches, twelve were Congregationalists and nine of these were under commission of the Connecticut Society.

But all Congregationalists were not content that Congregationalism should be thus merged into Presbyterianism throughout the West. The First Congregational church in Illinois, the Princeton church, was organized in Northampton, Mass., in 1831, and migrated in a body to that State. Little by little, the Congregational spirit of freedom, independence and self-respect began to assert itself in the organization of other Congregational churches. At a gathering of Congregationalists at Michigan City, Indiana, in 1846, they made a formal protest against the plan of union by which Congregational ministers and money were being turned into the Presbyterian church. Under this new spirit of Congregationalism, between the years 1831 and 1850, nearly sixty Congregational churches came into existence in the State of Illinois, while in the twenty years before all went the Presbyterian way.

It is said that the Amazon river flows with such volume into the Atlantic that the waters of the ocean are perfectly fresh for many miles out to sea. It could not be otherwise, that so large a stream of evangelistic energy and apostolic Christianity as flowed from New England Congregational churches into the Presbyterian churches in the West, should ultimately exert a great liberalizing and spiritualizing influence upon those churches. The latest fruit of the seed thus sown in the soil of Presbyterianism is the recent revision of their creed, the wholesome effect of which is being felt in a spiritual quickening of that body. Ever since this large influx of Congregationalism, and the incorporation of nearly two thousand Congregational churches into the Presbyterian church of the United States, there has been more than a scarlet thread—yea, more than a whole strand of Congregational fibre in the mighty sinews with which the Presbyterian church has carried on its work through these years. Like the silver in bell metal, this Congregational ingredient has given additional charm and persuasiveness to the Presbyterian call to the worship and service of the Master and has infused much of the liberty of the gospel into its preaching and polity. Hence, it is that whatever Presbyterianism has wrought and achieved in the last six'v or seventy years, it has wrought and achieved with a strength received in part by gift from Puritan churches, and thus these churches have a share, a glorious share in these achievements.

In 1836 Rev. Asa Turner and Rev. Wm. Kirby of the Illinois band crossed the great "Father of Waters" to spy out the land beyond; and two years later the standard of the Puritan churches was raised by organizing a Congregational church in Iowa. New fields opened, and for a time the cry, "Come over into Iowa and help us," seemed not to be heard at the rooms of the American Home Missionary Society. But God stirred the hearts of twelve young men of the class of 1843 in Andover Seminary to form themselves into an Iowa Band, to go over and help possess that land for Christ. They wrote to "Father Turner" (as he was afterwards called) asking many questions; but hope long deferred led him to write, "It's no use to answer any more of your questions, for I never expect to see one of you west of the Mississippi river." Nevertheless, on Sunday, November 5, 1843, Fathers Turner and Gaylord were privileged to ordain seven of these young men to the gospel ministry. That was a glad day of promise for Iowa.

It is not from any likeness of physical feature that Iowa has come to be called "The Massachusetts of the West," but rather because of the high intellectual and moral qualities of the Puritan type that have been imparted to her people and institutions from the very first. The twig was early bent by a Puritan hand, and the broad-spreading tree of Congregationalism has, through the years, been bringing forth the large-hearted, broad-minded, upright, liberty-loving and loyal men and women who are the strength and glory of that State today.

Work was begun in Wisconsin about the same time as in Iowa, but progress was less rapid, as the laborers were few and the early immigrants were largely foreign and dominated by Rome. That the work was effective is witnessed by the candid statement made in 1848, "that had it not been for the timely and efficient aid of the American Home Missionary Society the moral conditions of that region would be deplorable, and that should its zeal and liberality be suspended, the effect would be disastrous."

Congregationalism and New England ideas and in-

stitutions found in Minnesota a congenial home, even at "forty degrees below zero," since a large proportion of its native American inhabitants were from New England or of New England stock. The growth and spread of the Puritan churches in Minnesota have been so vigorous and rapid as to rank that State among the banner States in Congregationlism.

Christian education has ever been one of the cherished principles of the Puritan churches; so much so that the Congregational denomination has been characterized as "the denomination that educates." They have proceeded on the theory that a people, in order to be self-governing, must be intelligent. This idea of education has now become the common heritage of the American people and they are vigorously applying it in their Island possessions.

But Congregationalists have even more strenuously held that education must be Christian. From the first they have sought an educated ministry and an intelligent laity; and through these have labored to make the nation intelligent and Christian. The vision of what a strong and thoroughly Christian nation, reared on this continent, might do for the world, has inspired the Puritan churches to the work of an intelligent Christian evangelism. For this work it has deemed the Christian school and Christian college indispensible. Hence, throughout the West, among the things to which the early Congregational worker felt strongly impelled, was the founding of such schools and colleges for the producing of strong, intelligent Christian man and womanhood, placing the emphasis on "Christian," that ultimately the reins of government and matters of public interest might fall into competent and safe hands.

Of Illinois College, which looks back for its beginning in 1827, to the Yale Band of seven sent out by the American Home Missionary Society, Dr. Dunning says: "It has done more than any other institution to lay the foundations of education in that State.

The Iowa Band likewise had in mind the founding of a Christian college, but upon arriving on their field they found that Rev. Asa Turner had already taken steps to this end, which resulted in the founding of Iowa College.

Tabor College originated in the minds of a small colony from Oberlin, Ohio, and has come to be a beacon light of Christian education for the youth of Southwestern Iowa and adjoining States.

Beloit College, Wis., also looks back for its beginning in 1843 to a group of seven men of Puritan faith traveling together on a steamboat on Lake Erie, and prayerfully seeking the Christian education of the West.

In similar ways Puritan colleges have sprung up in most of the Western States. Minnesota Congregationalists rejoice in Carleton College; Kansas in Washburn College; Colorado in Colorado College; and Missouri, Nebraska, North and South Dakota, Oregon, Washington and California rejoice in similar institutions of the Puritan type, from which flow streams of Christian influence for the betterment of the world.

The religious development of our great Northwest, embracing what is now Oregon, Washington and Idaho, is a thrilling story, but cannot be here told in detail. It was territory occupied by Indian tribes and the Hudson Bay Fur Trading Company, and dominated by priests of Rome. The fur traders' policy was to perpetuate this savage state, and they studiously sought to turn the westward streams of immigration away from that goodly land.

But the Red man's pathetic plea for the "White man's Book of Heaven" was heard far away, and stirred the Puritan heart of the East. Speedily the American Board, the agent of the Puritan churches, sent out Doctor Marcus Whitman and Rev. H. H. Spaulding to explore the territory and establish a Protestant mission among the Indians. While diligently engaged as preacher, teacher, physician and farmer, Dr. Whitman studied the wonderful possibilities of that country. Observing the trend of events in the Northwest, and being convinced thereby that the supreme duty of the hour was to save that goodly land from the Hudson Bay Company's grip, and thus save it from savagery and bigotry, and save it to American civilization and Protesant Christianity, he set out on horseback in the dead of winter on that most memorable ride across the continent, to make his plea to Congress not to barter away Oregon, and thus he saved that goodly part of our heritage. In the spring he returned with a large company of immigrants and again gave himself to missionary labors until massacred by the Cayuse Indians November 29, 1847.

Though so soon cut down, to Dr. Whitman, more than to any other man, the American people are indebted for our possession of the great Northwest, as also for its material and religious development. It was he who opened the way and set westward over the Rockies the streams of immigration and of those civilizing and Christianizing influences which have made possible the Protestant Oregon, Washington and Idaho to-day. And, as Dr. Nixon says: "Such unselfish devotion, such obedience to the call of duty, such love of the flag that makes you free, such heroism, which never even once had an outcropping of personal benefit, will forever stand when fully understood, as among the brightest and most inspiring pages of American history."

In the religious development of California the representatives of the Puritan churches were early on the ground; and they wielded a strong influence in helping to roll back the dark cloud of religious error and fanaticism, and to stay and reclaim from the mighty flood of worldliness and greed which swept over this fair State in the early days of American occupation.

In 1848, the year in which California was ceded to the United States and in which gold was first discovered here, Rev. Samuel H. Willey, who is still with us and greatly beloved, and Rev. John W. Douglass, under commission of the American Home Missionary Society, started for California, arriving February 23, 1849, on the first steamship to cast anchor in the harbors of this State.

This early arrival of the representatives of the Puritan churches and the Secretary's report of the work of that year show an appreciation of the importance of the acquisition of California by the United States, and also the conviction that evangelistic and Christian educational agencies should keep pace with the settlement of the country. This report declares that "a great trust is committed to us by Providence for the benefit of a new empire about to arise in the Pacific world. God kept that coast for a people of the Pilgrim blood. The Spaniard came thither a hundred years before our Fathers landed at Plymouth; but though he came for treasure, his eyes were holden that he should not find it. But in the fullness of time, when a Protestant people have been brought to America and are fitted by requisite training, God commits to their possession that Western shore." Even at that time they prophesied that the enterprise then manifesting itself

along material lines would, "ere long, bore through the mountains and drive the car of commerce from sea to sea."

Under the inspiration of such foresight as to what was to be, and the need as it then was, they plead for money to send laborers into these rapidly rising "sovereignties of the Pacific Coast, replete with all the other elements of greatness," and in their plea said, "Let not the power of the gospel be wanting to baptize the civilization of these States into Christ. Then will the cities and villages that shall line their coast and overspread their valleys become the abodes of regenerate men and sources of light and salvation to the thousand isles of the sea that lie beyond."

One of the sad pages of Congregational history in this Golden State and a condition of things crippling to its religious development, is the practical failure of efforts in the line of Christian college education. In accordance with their instruction, the early missionaries sought to establish a Christian college of the Puritan type, and for this purpose procured the magnificent site now graced by the buildings of the California State University, and there planted California College. But in a few years the East came to feel that the people of the Golden State ought to provide for the education of their own, and thus did not respond to the call for help; and so it came to pass that California College was turned over to the State. Now, our two great secular Universities overshadow every attempt at Christian education in the State; and every year a great army of educated young men and women goes forth into the channels of the throbbing life of this western world—a few of them—to redeem its moral wastes by carrying the purifying, ennobling and saving influences of the gospel, but much the larger part to swell the tide of secular and worldly influence. It is worldwise and not Christwise; and thus the churches of all denominations have been shorn of much of their strength, and the religious development of California greatly retarded.

But we rejoice in the more than four hundred churches of the Puritan faith on the Pacific Coast, with their Pacific Theological Seminary and their three colleges—Pacific University, Whitman and Pomona—all of high grade and doing excellent work. We rejoice also in the most excellent paper, The Pacific, which is doing so nobly its part—a part, however, that might be tenfold greater if only it received the full support of which it is worthy.

What has been the Puritan Church's part in the religious development of the West? It has been a noble—a work of highest order and superior excellence; a work well grounded in an intelligent conception of the fundamental teachings of God's Word. Nowhere has it sought to propagate a blind faith, but has built on an intelligent belief in God and his Son, Jesus Christ and the gospel which he delivered to the twelve. It has sought everywhere to build, not for a day, but for a permanent Christian community, commonwealth and nation—a society purified by a pure gospel, animated by the spirit of the Master and swayed by the scepter of righteousness, which is the scepter of Christ's kingdom.

Rafael Bros., grocers of Sebastopol, donated the profits of their cash sales on a recent Saturday to the Congregational church as a Christmas gift. The ladies of the church had charge of the store on that day, acting as clerks, etc. The following Monday a similar donation was made to the Methodist church.

The Sunday-School.

BY REV. W. H. SQUDDER.

Lesson 2. **Jan. 11, 1903.**

Christian Living. Phil. iv. 1-13.

The Lesson Story: About ten years after the church in Philippi had been formed, Paul was a prisoner in Rome. The Philippians had great affection for the apostle who had suffered so greatly for them, and showed it in practical fashion. Immediately after he left them, they sent him means for his temporal needs (Phil. iv: 15, 16), and now that he was shut up in the Roman prison, they sent him another gift. In gratitude for this, Paul wrote this epistle, whose words show how deeply he was attached to the Philippian church.

I. The satisfaction of a responsive affection.

In that magnificent chapter on "Love," written for the Corinthians, Paul let us catch a glimpse of his heart as it went out towards the world. He loved every one. But love as much as we may, there is a genuine satisfaction in having some one respond to it, returning it with as much pleasure as we give it. Doubtless, a lily, if it could think, would be glad because it was so snowy white, so delicately shaped, and because it gave so delicious a fragrance. But how much more glad it would be if it saw the admiration in some one's eye, and heard the exclamations of delight as some one snuffed in its exquisite perfume. So the apostle, while he loved freely, and worked for all, found a resting-place for his love in those Philippians. This is the only epistle in which he gives expression to his satisfaction in loving the people, but here language seems wanting to tell his feeling. There is a great lesson in that, especially for young people. So many let their parents lavish affection on them, and grow selfish over it, taking in the good things, and accepting the good times as a matter of course. There is nothing more needful than a response of affection. The heart hungers after thoughtful deeds, and little kindnesses which spring out of a true love for those who love us. And no one can help applying this to God if he stops to think a moment. We talk of God's affection and say God is love, but how much satisfaction does he get out of loving a race which seems to love him so little in return? What a genuine satisfaction Jesus found in the real affection of the few disciples that followed and loved him. Would it not bring any heart the greatest joy, if, because of its love to the Master, he should say, "Thou art my Brother, dearly beloved, longed for, my joy and my crown," and hints are not wanting in Jesus' words that he could use just such expressions to show his satisfaction, if we return his love, and our hearts are a resting-place for his affection. (John xv:15; Matt. xxv:21).

II. Reasons for Christian steadfastness (v. 1).

Christianity is reasonable enough if only one has a desire for what it offers. It presents incentives to those who are influenced by the things around them to follow the world, which would keep them steadfast "in the Lord." The apostle speaks of three: (1) A heavenly citizenship, which could be compared with Roman citizenship and its advantages in Paul's time, or our citizenship, and all that it means of liberty, and opportunity and benefit (v. 20). (2) A Savior. Paul had a way of bringing out the great qualities of Jesus by a reference to their own experience. Note this in the words of ii: 5-11. The Philippians were poor; and

Paul contrasts Christ's voluntary poverty with that condition, and makes his action glow by adding the reason, that we might be saved to share in his glory. Christ's splendor as a Savior always centers about the experience of that which we are saved from. (3) A transformation. The power of Christ is to clothe us with a new body, and as the one we now possess is the medium through which our "humiliation" is manifest (for our real selves are humiliated by all low thoughts, base deeds, and sinful ways) so that body is to be the medium of our "Glory," when a perfected spirit will think nobly, act righteously and be a partaker of the divine nature. There was good reason for Paul's exhortation, "So stand fast in the Lord."

III. A source of weakness.

The church at Philippi had a splendid equipment of women, if we judge from the record (Acts xvi: 13 and Phil. iv: 2). They must have been as energetic and efficient as the women in our present day church life. But there was a difference between two of them which injured the church. Eurodia and Syntyche were evidently leaders; they had both worked with the apostle; probably each had a large following; it may be that they were deaconesses. All this should have added much to the strength of the church. But their strength became weakness, because they were estranged from each other. We cannot even surmise the reason for this unforunate difference. It was, perhaps, as trivial a cause as is now allowed to come between consecrated, earnest Christian workers. Paul gives a hint here which ought to be useful. In pleading for a reconciliation between the two he beseeches them to "Be of the same mind in the Lord," the implication being that their estrangement was not "in the Lord." There is no place where the devil hoodwinks Christians as easily as in their disagreements. Stories of persons in the same church,who nearly killed themselves with work, but would not sit on one side of the building because some other member occupied a pew over there, or, of some who would not take communion from a certain deacon because they had fostered a "certain coldness," are all possible because Christians forget that their basis of unity is "in the Lord." Oh the weakness of the church where such differences exist. It becomes a travesty on Christianity, a cancer in the church, a cause of laughter to the world. Paul was so concerned about this matter in the Philippian church that he seeks to enlist the good offices of a third party, called a "true yokefellow," to bring about a reconciliation.

IV. Some elements in Christian living.

(a) Joyfulness (v. 4). It could not have failed to impress the readers of this epistle, that Paul was in prison at Rome, and they must have recalled the scene of rejoicing in the Philippian prison when praises ascended to God at midnight from men whose backs were blood- stained,and limbs sore from confinement in the stocks. But that was only one example of Paul's principle of living, and of his conception of the gospel. And we are in a splendid situation to corroborate this grand principle. To "rejoice in the Lord" means to have a joyful frame of mind because everything centers in the Lord. The gospel message as wrapped in a beginning of joy (Luke ii: 10), and has continued ever since in the same strain. It is well summed up by one of our good writers—"We are not to rejoice in sin, but in the Lord," that if we sin "we have an advocate with the Father, Jesus Christ, the righteous" (I John ii: 1). Not in sickness, but in "himself," who "took our infirmities and bore our sicknesses" (Matt. viii: 17). Not in affliction, but that it is but for a moment;and "worketh for us a far more and eternal weight of glory" (II Cor. iv: 17). Not in poverty, but in him, that "all things work together for good to them that love God" (Rom. viii: 28). Not in nature, but in the God of nature who promises "the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed" (Isa.liv 10). Not in the death of loved ones,but in the Lord,that "they shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes" (Rev. vii: 16-17). Not in the uncertain riches (I Tim. vi: 17) that certainly make themselves wings and fly away" (Prov. xxiii: 5), but in the riches of his goodness (Rom. ii: 4); the riches of his glory (Rom. ix: 23); the riches of his grace (Eph. ii: 7), which are from everlasting to everlasting. Not in friends, but in the unfailing Friend, who has said, "I will never leave thee nor forsake thee" (Heb. xiii: 5).—Abbie C. Morrow, in the Practical Commentary.

(b) Prayerfulness (v. 6). Not that formality sometimes called prayer, but that spirit which almost unconsciously communes with God. My mind runs back many years to a schoolmate who used to sit beside me in recitations. An apt scholar, he would occasionally have fits of absent-mindedness, from which he would be recalled by the teacher. He was taken sick during the winter and after a short illness died. The teacher visited him during his sickness, and afterward said he thought those occasional times of absent-mindedness were times when the boy was in prayer. Yet that boy was one of the most manly, and popular of all in that school. This habit of prayer and constant state of prayerfulness is what the apostle has in mind.

(c) Right thinking (v. 8). In Paul's time there might have been some excuse in not thinking of the things he enumerates, for the world was full of the opposite. But in these days there is every reason for carrying out his injunction. There never was a time when more truth was discernible, that it might be followed, than the present. To be honorable is considered far greater than to be honest. A man might be honest to the strict letter of the law, and fail to be honorable. And so with the entire list. Our thoughts can center upon things just and pure and lovely and of good report, to an extent that their opposites will be crowded out. One way to rid a field of weeds and tares is to sow it plentifully with good seed.

(d) Contentment (v. 11). Mr. Beecher said that no college ever granted a diploma whose worth equalled the words of Paul here recorded. A glimpse at Paul's experience shows how great a schooling he must have had to reach this plane. Nor would he ever have reached it had he not become aware that God had some reason for letting him come to that particular experience. Hence, he was always looking for that reason in the midst of storms and arrests and imprisonments, instead of grumbling and fretting over his misfortune.

The Congregational church of Petaluma expects to cancel an indebtedness of one thousand dollars on New Year's day. This will allow the church to enter on the work of the year with a fine house of worship and a parsonage free from debt.

Christian Endeavor Service.

BY REV. BEN F. SARGENT.

Topic for January 11, 1903.

Bringing Others to Christ—John i: 40-45; iv: 6-10; Mark v: 19, 20.

It is a question of how spiritual our friendship is that determines the effort we make to win our friends to Christ. Yet the one purpose for which language was granted to man was this. It was not to trade with each other or to induce others to adopt our earthly fashions but to induce them to follow out the heavenly fashions and to become acquainted with our Savior.

Bringing others into the kingdom is God's way of extending his kingdom on earth. For some reason the old methods of extending the kingdom by revival efforts do not have the success which formerly attended them. Moody ceased to hold revival meetings some time before he died. Not that he thought they were to be wholly set aside, but because he thought it his mission to hold conventions with churches, and induce them to go out and personally win men to Christ.

I noticed that but few political meetings were held last autumn. Instead, personal work took their place. I know of two separate parties last autumn who had each the name and address of every voter in Berkeley. Each voter was seen personally, and in addition numberless circulars and personal letters were written.

Not long ago in a Chicago prayer-meeting one man said, "I have this fall won thirty-two men to vote my ticket. Not one of them knew of its merits until I told them and spent some time with each. Cannot every Endeavorer do as much for his Master?"

Only three times in the Bible do we read of the angels' rejoicing—when the worlds were created, when Christ was born, and when a soul is born again. That this possibility is within our reach ought to fill our hearts with joy and determine us to more earnest endeavor in personal work for Christ.

It was the writer's privilege last summer to hear Rev. Johnstone Myers of Chicago declare that his method of extending Christ's kingdom in his own church was by personal work. Opposite every name on their church roll was the cause which brought them to Christ, and more than three-fourths of the whole bore the word, "Personal work."

The largest churches in California are recruited today by this same magic touch. We sometimes wish we had the eloquence of the ministers or the power of their artistic music, but the fact remains that neither the one or the other is the converting power, but the power which every Endeavorer has—the personal touch. Are we willing to use it for Christ?

The message of salvation could be sent around the world in but a few years if every one was like Andrew, intent on finding each his own brother, or brother workman. Come, let us join the ranks of personal workers. In no other way can we advance the cause of Christ's kingdom so grandly as by adding ourselves to it.

It is said three men were working in a cinder pit of an iron furnace when a load of molten slag was dumped in by a workman who did not know the men were there. The cries of the endangered men reached the top of the pit. Instantly five of the workmen above clasped hands and formed a human chain which reached down into the choking fumes of the molten slag, and rescued the three men below. Every one of us may be a link in a human chain that will rescue some one from a worse pit than that.

Whittier once sang a great truth that is a very solemn truth to us if we are not doing what we can to bring others to Christ:—

"Heaven's gate is shut to him who comes alone;
Save thou a soul and it shall save thine own!"

Echos From the Christian Endeavor World.

Every new Christian that is made is a new argument, and an invincible one, for the truth of the gospel.

We must get over the thought that it is only the preacher's business to win souls. We are all to be preachers, when it comes to that, and every room in our house, or our school, or workshop, or even the street becomes a church and a pulpit.

You are responsible for the distant Chinese, but you are far more responsible for the souls in your own house. Measure your responsibility by your nearness, and measure your deeds by your responsibility.

Three thousand souls were converted in a day by Peter's preaching, while Andrew, so far as we have record, converted only one man. Was he therefore worth only one-three-thousandth as much as Peter? No: for he converted Peter, and without him there might have been no pentecostal sermon at all. No one knows how immensely he is adding to his own life and influence when he brings a soul to Christ.

Church News.

Northern California.

Lodi and Lockeford.—Our good brother, Jee Gam, paid a visit to Lodi and Lockeford Sunday on our initiation. The result is so satisfactory, both to himself and to the churches that I feel constrained to say a few words to fellow-pastors, who may thereby help him in the fulfillment of his desire to see a chapel and school in his native village in China. He spoke in the morning at Lodi to a large congregation on "Confucianism and Christianity," and in the evening, when he spoke on "Village Life in China," the church was so crowded that quite a number could not gain admittance, and many stood through the whole service. A collection was taken amounting to $23. At Lockeford, in the afternoon, he also spoke to a good congregation on "What Christ Has Done for China." Here he was given $9. The good man has commended himself to us all by his years of faithful service; his present desire is worthy, and why should not our churches ask him, as ours did, to come and help himself? He will do your own work good, and help deepen interest in "the growing kingdom of God in the world."

Geo. H. DeKay.

Soquel.—The Ladies' Aid Society have just held their annual fair, and were fortunate in selling out completely to the very last and least article on sale; and among other good things they propose to do with their money is to buy new singing books for the church and choir. The church has just put a new lighting system into their house of worship—acetylene gas—and all are delighted, the whole plant costing about $80. Christmas eve was full of joy in the entertainment given by the children, the elegant tree and beautiful decorations and good cheer generally, the pastor and family being kindly and generously remembered. The churches all unite in a watch-meeting New Year's eve and meetings for the Week of Prayer.

Southern California.

Los Angeles.—On the first of January a change will be made in the pastoral relations in the First church, Los Angeles. By his request, Rev. Warren F. Day, D.D., senior pastor, becomes pastor emeritus, and Rev. William Horace Day, his associate, becomes pastor. But while Rev. Wm. Horace Day will bear greater responsibilities, Dr. Day continues his ministry in pulpit and parish. The co-pastorate, for the past two and a quarter years, has worked delightfully. Both father and son have unmistakeable assurances of the affection and confidence of church and congregation.

Pasadena, First.—The Sunday-school gave a Christmas dinner to members of the school, followed by appropriate exercises. Dr. Meredith preached two powerful Christmas sermons, his morning theme being "The Divinity of Christ." Those who were present will probably never forget the service. President Gates was present last Sunday morning and presented the matter of the Pomona College debt; pledges were secured to the amount of $1,100, which the committee hope to swell to a much larger sum. The church has recently made some changes in its constitution, chief among them being a provision for an equal number of deacons and deaconesses, these to be elected for a term of three years and ineligible to re-election until after the lapse of a year. The city has been districted and each district given in charge of one deacon and one deaconess. These officers, together with the other officers of the church will constitute a standing committee, which will hold monthly meetings.

Notes and Personals.

Rev. Edmund Owens, pastor of the church at Mullan, Idaho, has received a unanimous call from the church a Cheney, Washington.

Rev. H. E. Merrill, who has been pastor at San Jacinto for five years, found it necessary on account of ill health to resign the work. His resignation is to take effect the 1st of March.

In all probability a new house of worship will be built in the near future by the First church of Alameda. Plans for the proposed new structure have been under consideration for some time.

The Christmas festival at the Congregational Chinese Mission was one of exceeding interest and of great pleasure to all who were in attendance. Songs and recitations, in both Chinese and English, were given. The festival was under the direction of Rev. Jee Gam and the Rev. Dr. Pond. On that occasion a new organ, which was a gift from Dr. and Mrs. Carl Lee, was used for the first time.

Among those who ministered to the suffering and the dying the night of the terrible wreck at Byron were the Rev. G. A. Charnock and Mrs. Charnock, who had gone there only a few days before to take up the church work at Byron and Bethany. The presence of consecrated men and women at such a time as that is cheering; and the little church at Byron was never used in better way than when it was turned into a hospital and pastor and wife and others there ministered as they could to the needs of the sufferers.

Oregon Letter.

BY GEORGE H. HIMES.

One Sunday evening not long ago in passing along the street I spoke to a gentleman with whom I had a slight acquaintance. He returned the salutation and we passed on, each along his own way. In a minute something seemed to say to me, "You ought to invite that man to church with you." Acting upon the impulse, I turned around and quickly followed and overtook him in four or five blocks. In reply to the invitation he said: "I had an engagement at my hotel, but since there is nothing pressing about it, and you were kind enough to invite me, I will go with you." While on the way to church he gave a little of his personal experience, in substance as follows:

"I was never a member of any church or any other organization; I believe in churches, however, and have had some knowledge of the experiences of those who have been and are Christians. The most striking experience I ever knew anything about, I think, was that of my own father. He was a farmer, and a very just man. His word touching any matter was considered by those who knew him, as good as his bond. At the same time he was stern in his demeanor and apparently unsympathetic, and upon provocation would indulge in profanity. In the early part of the Civil War one of his children, a boy of great promise, enlisted. Six weeks later he was brought home a corpse. This stirred my father to the very depths. I never dreamed he could manifest so much feeling. It dawned upon me that I had had, up to this time, no conception whatever of my father's character. He said if there was a heaven he knew my brother was there; and the desire to meet him took hold of him with such power that he determined to investigate the claims of religion for himself. He went to the Bible at once, without so much as confiding his purpose to any minister of his acquaintance. He had been approached by ministers, but by his curt replies to their solicitude for him had closed all avenues of approach. In due time he found the light he sought. The change wrought in him was wonderful to behold. It simply was unspeakable. His sternness was a thing of the past. He became tender and sympathetic to an unusual degree. The whole current of his life was radically changed. Now when I can have an experience like that I shall feel that I am a Christian; but until then I do not think I shall ever unite with any church. To do so would be to profess something I really did not feel.

I was at a Nazarene meeting in a California city at one time, and was asked if I wanted to be a Christian. I said I did. Then I was invited to go to the front seat and kneel down with a number of others. This I did. Then I was asked to pray for myself. This I did the best I knew how. I then was asked if I saw the light—if I felt any change in my heart? In order to be honest with myself I was compelled to say I did not. By this time these people seemed provoked and insisted that I was stubborn. I am sure I honestly want to be a Christian, and there is not a day in my life that I do not pray with that end in view, but so far have had no experience like my father's."

By this time we reached the church. At the close of the service walked together a little ways. He commended the discourse of the minister, whose subject was "Dr. Jekyll and Mr. Hyde," or, "Our Dual Natures," and after promising to return to the church again very soon, passed out into the night.

The Christmas spirit has been strongly in evidence all the week. Never has it been more universally manifested here. "On earth peace and good will towards men" is in the air everywhere. While no doubt there is much that is ephemeral in the varied manifes-

tations, yet there is good ground that there is deep undercurrent of the true conception of what Christmastide truly means in its relation to changing and renewing the lives of men.

At the Oregon City church a special Christmas service was held last Sunday. The church was beautifully decorated, and the music was excellent. The address by pastor Bollinger on "The Germs of Congregationalism" was listened to with great interest by a large congregation. In the evening a cathedral service was held, and the pastor's address was on "God's Messages to Us."

The motto of the Portland First church is "Forward;" and in pursuance of that idea the "Men's Sunday Evening League" is doing excellent work, as is shown by the constantly increasing congregations and the growing excellence of the services.

During January Dr. House will preach a very important series of sermons on the "Christian Life." The topics will be as follows: January 11th, morning, "What It Means to Be a Christian"; evening, "What It Means Not to Be a Christian"; January 18th, morning, "Why I Ought to Be a Christian"; evening, The Cantata, "The Galilean"; January 25th, "Why Not a Christian?" evening, "A Christian Now"; February 1st, morning, "How May I Know I Am a Christian?" evening, "How Can I Become a Christian?"

With a Happy New Year to all The Pacific readers, I close this, my last letter for 1902.

Portland, Dec. 28, 1902.

Sparks From the Anvil.

BY DR. JOHNS D. PARKER.

Christ often said: "He that hath ears to hear, let him hear." In these words the Master recognizes the subjective condition in the hearer. Men often forget this principle. Two men hear a sermon—one likes it, but the other criticises it. A hungry man seldom finds fault with the food on the table, but a well-fed man is inclined to pick at the food, and to reject dishes. A missionary in early days going by ocean to California in a sailing vessel was so worn out by the long voyage that he says he never heard sweeter music than the rattling of the chain as they cast anchor in the harbor of San Francisco. A student, who had tried to keep himself warm during the recent strike by putting on thicker clothing and extra garments, was so charmed by the sound of the first load of coal running down the chute into the basement that he went out into the yard to listen to the music. Generally this student dreads the time when coal is run into the basement, and is sometimes so annoyed by the noise of the rattling coal running down the chute, that he seizes on this time to take a walk. People often complain of sermons being dull because they lack the subjective condition of good hearers.

* * *

Paul (Eph. ii:6) speaks about Christians "sitting together in heavenly places in Christ Jesus." There seems to be several planes of Christian living—some low and some higher. But the apostle says some who were dead in sins have been quickened and raised up, and made "to sit together in heavenly places." If a man yields himself completely to Christian influences, the Christian life will take possession of him, and he will be lifted upon a higher plane. This spiritual work is accomplished through the instrumentality of the truth, and the agency of the Holy Spirit. When a Christian lives on the higher plane his vision is purified and enlarged. Few fogs that often cover the plain reach the summit of the high mountains. His high spiritual condition places him above many temptations. It is claimed that an eagle sometimes soars so high in the air that a bullet with its force spent cannot penetrate its feathers, or harm it. A man who has never tasted a drop of liquor passes by a saloon on the opposite side of the street, and when he sees the saloon he has a little nausea, while a tippler is attracted by the saloon, and goes in to inflame his appetite. The nearer a man lives to heaven the brighter is his home, and the more blissful his life. Sometimes earth becomes a vestibule of heaven. When a man lives on a high plane, he obtains a victory over death. The river of death becomes a rill. When Christians live on this high plane they "sit together." Sin separates, but the love of God binds together.

* * *

The world has discovered a new kind of fool—an "omniscient fool." The phrase signifies that man has accumulated an immense store of knowledge, but lacks wisdom to use it. He is "omniscient" in facts, but a "fool" in philosophy. A great surgeon accumulated a large library containing thousands of volumes, but he did not know enough to become a Christian. During the hours of church, he would ride around town reading in his carriage some learned book for he could read many languages, while his wife sitting by his side in the carriage drove the horse. It is sad to think that learned men still go to perdition. A very profound Hebrew scholar wrote a learned book on Job, but he did not understand the different theories of interpreting the book. This is something like a skillful carpenter working on a house for weeks, but when he finished his work he could not tell whether the house was constructed of stone, or of brick, or of wood.

Books Concerning California.

The officials of the Passenger Department of the Southern Pacific have just issued three new booklets relative to California. They are devoted to setting forth in a terse and succinct manner the opportunities, resources and developments of the State, and in showing the possibilities for intending settlers. One of them, "California Industries," is devoted to a detailed account of the crop returns and resources of the State by counties, together with the personal testimony of the people who furnished the information. All of the booklets are handsomely illustrated. They are intended for free distribution among those desiring more and accurate information concerning California, and may be had upon request to E. O. McCormick, Passenger Traffic Manager of the Southern Pacific Company, San Francisco, Cal.

Henry M. Stanley thinks the time has come to study the African tribes from a socialogical pointof view. He found the tallest men in the high altitudes, and thinks something may be deduced from the habits of these primitive people in regard to the influence of climate, altitude, diet and the like on physical, mental and moral characteristics.

It is hard to believe in a clean religion in a dirty church.

It takes two to make a quarrel, but only one may make peace.

We are too altruistic over duties and egotistic over rewards.

THE OLD RELIABLE

ROYAL

BAKING POWDER

Absolutely Pure

THERE IS NO SUBSTITUTE

Holidays.

If Dorothy her wish would speak,
She'd have her birthday every week.
Just think! And when the year is through
Her age would gain by fifty-two!

If Harriet could have her way,,,
It would be always Christmas day;
She wishes Santa Claus would come
And make her chimney-place his home.

July the Fourth is Johnny's choice
The time when all the boys rejoice;
But if that day were always here,
We'd soon be all burned up, I fear.

And merry old St. Valentine
Would be the choice of Angeline;
But, ah! I know if that were so,
The postmen all on strike would go.

So don't you think perhaps it's best
For holidays, as well, to rest,
And be on hand with joy and cheer
Just once in all the great long year?
—Rose Mills Powers in St. Nicholas.

A New-Year's Day.

"Come, Lester, we are going to have just the grandest time New Year's," said Halford to his friend. "Papa has engaged a big barge and four horses, and we are going to Old Fort Inn—all the uncles, cousins, and aunts and take dinner and come home by moonlight. Oh, we'll have a jolly time! What are you going to do, Lester?"

"Oh, we shall stay at home, I s'pose," Lester answered.

"But you'll have company and have a big dinner, won't you?" asked Halford.

"No," said Lester.

"You see, papa was sick all fall, and then mother had to go to New York to have her eyes 'tended to, so there isn't any money for good times. But I'm glad mamma's eyes are better. I guess I don't mind very much about Christmas and New Year's."

"Course you do—you can't help it," said Halford. "It's a shame! But I'll have to go home now. Good-by!" And Halford jumped on his sled and started homeward.

But he was so unhappy about it he could hardly eat his dinner.

"Lost your appetite, Halford?" asked his father.

"I'm thinking all the time about Lester," said Halford.

"They can't have any good time New Year's 'cause they haven't any money, and I think it is a shame, and he a minister! Why can't you invite them all to go with us, papa, to Old Fort Inn?"

"I would do it with pleasure if there were room," said Halford's father. "And now I think of it, Aunt Lois has decided not to go, and I'll ride on the seat with the driver, so if you'll give up your seat to your friend Lester, I'll send an invitation at once."

"And I stay at home! Why, Papa Newell! You know I couldn't do that!" cried Halford. "You know the boys are expecting me to play hockey with them."

"I don't ask you to do it," said his father. But you seemed so anxious to have Lester go I was trying to think how we could manage to carry them. But as they know nothing about it, they won't be disappointed. So think no more about it"

But Halford found that not so easy. He could not help thinking how many pleasures he had that Lester did not have. There was his bicycle, his box of tools, his new sled, his skates and ever so many books, and he was sure—now he came to think of it—that Lester was as fond of all those things as he was. But he was sure he could not give up this ride even for his best friend. That was too much. But in the evening he said to his papa:

"I couldn't stay at home alone, and besides, I don't b'lieve Mr. Lowell would feel able to pay for their dinner and everything." There was an uncertain and troubled look in his face.

His father looked up from his paper; then he laughed.

"Oh, you are still thinking about the ride, are you?" he said. "Well, as to that, of course if I invited them to go I should pay all the bills. That would be my part, and you know Grandma Hawes would be delighted to have you spend the day with her."

Halford sighed and said no more, but that night he could not sleep. The next morning he went to his mother.

"Mamma, won't you or papa write that invitation for Mr. Lowell and all of them, right off," he said, "and tell them they must be sure to go? And I guess I'll go to grandma's today, 'cause she always likes to have me stay two or three days." And before his mother could answer he was off.

The next morning he was cracking nuts when he heard a great noise of sleigh-bells, horns and shouting. He ran to the door, followed by grandma, Susan—the cook—and Rover. There were his papa and mamma, the Lowells and all the others, and everybody looked happy.

"Hurry and get on your coat," said papa. "You see the driver has given up his place to me,—I'm a famous driver, you know,—and you and Lester can sit up here beside me. We thought there wouldn't be much fun in going without you, after all, for the boys needed you for the hockey game." And then, as Halford with joy climbed up beside his father, there were shoutings and tooting of horns, and the four horses dashed over the smooth road toward Old Fort Inn.—Selected.

Doctor Goodcheer's Remedy.

Feel all out of kilter, do you?
Nothing goes to suit you quite?
Skies seem sort of dark and clouded,
Though the day is fair and bright?
Eyes affected—fail to notice
Beauty spread on every hand?
Hearing so impaired you're missing
Songs of promise sweet and grand?

No, your case is not uncommon,
'Tis a popular distress;
Thought 'tis not at all contagious,
Thousands have it more or less;
But it yields to simple treatment,
And is easy, quite, to cure;
If you follow my directions
Quick recovery is sure.

Take a bit of cheerful thinking,
Add a portion of content,
And, with both, let glad endeavor,
Mixed with earnestness be blent;
These with care and skill compounded,
Will produce a magic oil
That is bound to cure, if taken
With a lot of honest toil.

If your heart is dull and heavy,
If your hope is pale with doubt,
Try this wondrous Oil of Promise,
For 'twill drive the evil out.
Who will mix it? Not the druggist
From the bottles on his shelf;
The ingredients required
You must find within yourself.

—Nixon Waterman.

"I sleep well enough at night,
And the blamedest appetite
Ever mortal man possessed."

Riley's farmer is the very picture of a man advanced in years, yet in the enjoyment of perfect health. A good appetite, good digestion and sound sleep, are the chief factors in a vigorous old age. Life is sustained by food, when it is properly digested and assimilated. When digestion fails, there is a loss of nutrition which soon shows itself in physical weakness, nervousness, sleeplessness, etc.

Doctor Pieree's Golden Medical Discovery cures diseases of the stomach and other organs of digestion and nutrition. It strengthens the body in the only way possible,—by enabling the assimilation of the nutrition extracted from food.

"I used ten bottles of Dr. Pierce's Golden Medical Discovery and several vials of his 'Pleasant Pellets' a year ago this spring, and have had no trouble with indigestion since," writes Mr. W. T. Thompson, of Townsend, Broadwater Co., Montana. "Words fail to tell how thankful I am for the relief, as I had suffered so much and it seemed that the doctors could do me no good. I got down in weight to 125 pounds, and was not able to work at all. Now I weigh nearly 160 and can do a day's work on the farm. I have recommended your medicine to several, and shall always have a good word to say for Dr. Pierce and his medicines."

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A Robust Religion.

We keep our religion too much indoors; it ought to be climbing rocks, or hewing forests—a stalwart religion, a robust religion, a religion able to digest the strong meat of the World—instead of being kept on the pap and gruel of spiritual invalidism. It is high time that we threw off the Sunday clothes of sickly sentimentality, and put on the work-day dress of an active earnest Christianity.

Learn to keep a secret; and a good way to guard one is not to tell a friend, lest your enemy, if you have one, should learn of it.

Loss of flesh, cough, and pain on the chest may not mean consumption, but are bad signs. Allen's Lung Balsam loosens the cough and heals inflamed air passages. Not a grain of opium in it.

Sankey's First Convert.

The hymn commencing "I am so glad that our Father in heaven," has a beautiful story connected with it. Mr. Bliss had sung the chorus of another hymn, "Oh, how I love Jesus!" when he said: "I have sung long enough about my poor love to Christ, and now I will sing of His love to me." With this thought in his mind, he wrote the hymn. Mr. Sankey says that a little girl, who was dying, bore beautiful testimony to the power of the hymn. "Don't you remember, one Thursday," she said, "when you were teachng us to sing 'I am so glad that Jesus loves me,' you told us that, if we gave our hearts to Jesus, we should feel and know his love? And I gave my heart to him." Mr. Sankey says: "What that little dying girl said helped to cheer me more than anything I had done before, for she was my first convert."

A Father's Example.

Often, but not too often, do we hear of the abiding influence of a mother's life and example in the lives of the boys who go from home into the busy world, but too seldom is the inestimable value of the father's influence extolled. With inexpressible gratitude for all that mother represents, the father is the boy's ideal of a man, and stands as the head of the household and the unit of society. A noble father, upright, honorable, conscientious, in all the relations of life towards wife and mother and children in the home, in business and social engagements, of unswerving integrity, just and self-controlled, honored in all the community in which he dwells, is a silent, but irresistible power in deciding the character of his sons. Never can they forget that they are the children of such a father. While the love of mother will keep them tender, the example of father will make them noble.—Charles C. Earle, in The Standard.

Christianity a Gospel.

Christianity is more than a perfect ethical system, and our Lord is something more than a leader, a guide, an exemplar. If Christ be not the Savior, we have no message to give to the world.

all dispositions are or can be molded alike.

Soap-Slaves

You're wasting time and strength in your old-fashioned way of getting rid of dirt. Doing needless, hard work and wearing things out with rubbing. You're doing this because you've always done it. Adopt something better—PEARLINE. It saves work, time, rubbing clothes. It's absolutely harmless, and 667

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All-Powerful Love.

The love of Christ transcends and includes all high purposes and all noble passions; it sums up whatsoever things are true and honest and just and lovely and of good report. To have once felt the power and the passion and the pathos of the cross; to have once thrilled to the touch of Christ, is to know constraint, constraint of heart, constraint of conscience, constraint of will, so that some things once impossible, become gloriously possible, and come things too easily possible are now, by God's grace, impossible.—Rev. Hugh Black.

Don't contradict people, even if you're sure you are right.

Don't underrate anything be because you don't possess it.

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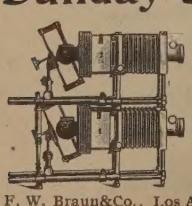
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What Home Needs.

What is the crying need of the home? Not money. Not intellect. Not refinement. Not wisdom. It is love, and warm demonstration of love.

Life is such a little thing, a short space of years at best, and to live it through and to have missed love in childhood from father and mother is the saddest thing in all the universe. Most people love their children. Few fathers and mothers would own to a lack of affection for their offspring.

But in many homes—shall I say in the majority?—there is a lack of the real living love and tenderness that fills the heart full to running over with love-words, kisses, fond caresses. The good-night kiss, the dear hand upon the little one's head and cheek, how these things expand the soul of the child and make it receptive to good influences.

To be a father or mother is to hold the keys of heaven and hell for the human race. The relation is a divine one, with infinite demands, and yet how often undertaken with no forethought, no sense of the awful responsibility! Wisdom, nobility, strength, goodness, and patience, are needed by the parent, and, above all, love.—Mrs. G. M. Ogilvie, in Woman's Home Companion.

Learn to Say No.

One of the important things for us to learn in childhood, and never to forget in later life, is the power of saying No to ourselves, on occasion. In the hour of the tempting lure, in the hour of anger, of doubt, of irritability, let us, in God's strength, say No to ourselves, to the low mood, to the unworthy thought.

Sometimes a cold settles in the bowels. The pain pierces like a lance. Get rid of it promptly by taking Perry Davis' Painkiller in sweetened water. There is but one painkiller, Perry Davis'. Refuse substitutes.

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